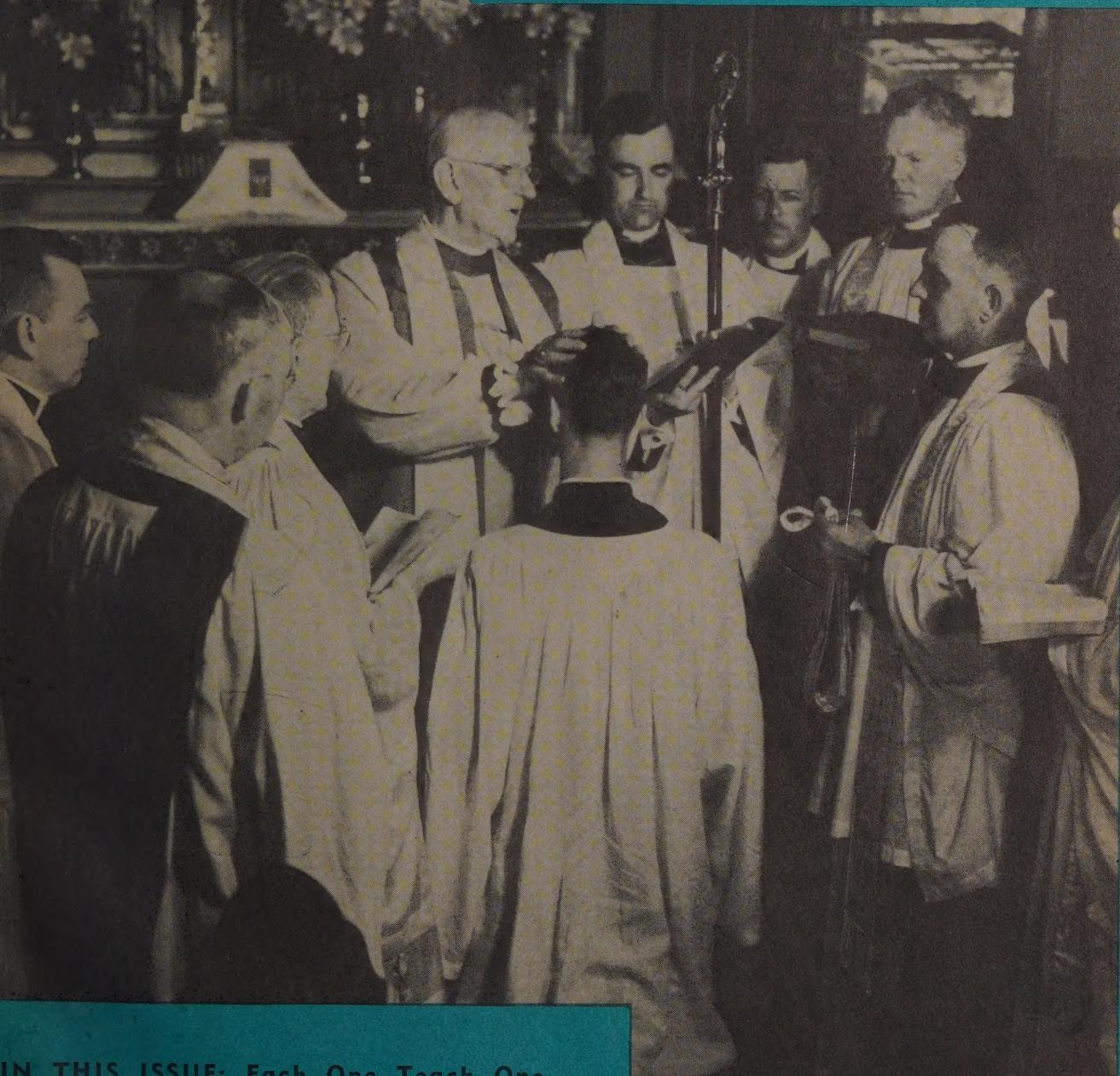




FORTH

1946

Concordia



IN THIS ISSUE: Each One Teach One
Cuttington College, Liberia • New Missionaries
In Fertile Soil • and many other features

JANUARY • 1953

Your Church in the News



THE BLUE BOX, new plane for the Rt. Rev. William Jones Gordon, Missionary Bishop of Alaska (above left), is named for the United Thank Offering, which made it possible. At the Woman's Auxiliary Triennial Meeting in Boston, the women departed from precedent to include this item in the UTO budget (FORTH, November, 1952, page 11).

AFTER CONSECRATING the new Holy Trinity Church, Zamboanga, P. I., the Rt. Rev. Norman S. Binstead, Missionary Bishop of the Philippines, talks with members of church choir. This building is one of many in the Philippines reconstructed since World War II.



PRESIDING BISHOP of Church in Japan, the Rt. Rev. Michael H. Yashiro (left), visits St. Mark's-in-the-Bouwerie, New York, to receive episcopal ring, gift of Bishop Donegan. Here, with the Rev. R. E. McEvoy, rector, he inspects tomb of Commodore Perry, who opened Japan to West. With them is the Rev. T. Y. Nakamichi of Hiroshima, now studying at General Seminary.

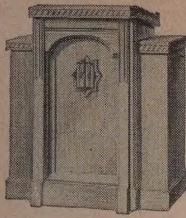


TELEVISION aids the Church's work: above, the Rev. James W. Kennedy, Acting Executive Secretary of Radio and Television (FORTH, December, 1952, page 12) consults with the Rev. Wendell W. Phillips, rector of Christ's Church, Rye, N. Y., while preparing for *Frontiers of Faith* program.

BUNKER in Korea (below) serves as chapel for Gls. Chaplain James L. Jones, Jr., remarked that services in the small underground room remind him of the catacombs: "a small frightened group meeting by lamp-light."

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Council Greets New Members

Illness prevented only one member from attending the December meeting of the National Council held at Seabury House December 2-4. New members (FORTH, November, 1952, page 9) are the Rt. Rev. Horace W. B. Donegan, the Rt. Rev. Everett H. Jones, the Rev. John V. Butler, Jr., the Very Rev. John C. Leffler, David E. Bronson, William B. Given, Jr., P. Blair Lee, William A. Shands, Franklin E. Parker, Jr., and Mrs. Francis O. Clarkson.

Actions included the acceptance of three resignations: The Rev. Vesper O. Ward as editor-in-chief of the Division of Curriculum, Development of the Department of Christian Education, and Florence Jennings as Associate Editor of the same division, and William Gage Brady, Jr., as a member of the Committee on Trust Funds. William S. Gray, chairman of the board of the Hanover Bank, New York, was elected in his place.

Appointments and appropriations also were made. Mrs. Arthur M. Sherman, Executive Secretary of the Woman's Auxiliary, was appointed to the board of directors of the Japan International Christian University Foundation, Inc. Appropriations included a grant of \$65,000 for the new St. Andrew's Theological Seminary, Manila, and \$10,000 to the Bishop of Southern Brazil to be used toward the purchase of land and a building adjacent to the Church of the Redeemer, Pelotas.

H. M. Addinsell, Treasurer of the National Council, reported that payments on Expectations were a little

continued on page 2

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Turning the Pages

continued from page I

below the minimum proportional amount due, but better on a proportionate basis, and on a dollar basis considerably improved over the corresponding period of 1951. From March through August, he said, the cumulative collections on Expectations ran slightly in excess of the minimum proportional amounts due. Beginning with September, however, the receipts fell behind the proportional amounts each month but it was felt at that time that the decline in the month of September might be attributable to the attendance of many diocesan and missionary district treasurers as delegates to the General Convention. In October there was a slight increase but in November the receipts turned downward again.

He pointed out that the National Council accounts for 1952 closed on December 31 and all receipts after that time will be credited to 1953 unless they are specifically designated for credit to 1952 Expectations. These receipts must be received before January 19.

The Council also appointed a committee of five clergymen and seven laymen on recruiting for the ministry and other service as requested by General Convention. Bishop Donegan is the chairman.

The Rev. William E. Craig suggested that the National Council of Churches, which sponsored the Revised Standard Version of the Bible, arrange for a revised translation of the Apocrypha so that the complete Bible would be available in this new translation.

A bequest of \$350,000 was received from the late William Shubael Conant, Washington, D. C., for the improvement of theological education through the payment of salaries of selected teachers in the Church's seminaries. Mr. Conant, who died January 27, 1952, requested that the fund be established in memory of his parents. The Council established the John Shubael and Mary McLaren Conant Fund which will be allocated by the Standing Joint Commission of the General Convention on Theological Education.

The next meeting of the National Council will be February 10-12.

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FORTH

VOL. 118 NO. 1
JANUARY 1953
Editor WILLIAM E. LEIDT



THE COVER. Another man is ordained. He is badly needed; there are nearly seven hundred vacancies to be filled. January 25 is Theological Education Sunday, when the Church makes a special appeal for the support of the seminaries, from which come the men to fill these vacancies.

FORTH—January, 1953

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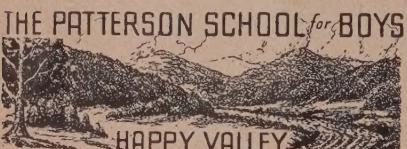
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Sweden in a sailing boat, and, finally, the journey to the United States.

In spite of the life these experiences describe, Mr. Mand became a recognized leader in more than one field. He trained in theology and served as both pastor and teacher, and he has a number of published works to his credit.

continued on page 5

Read a Book

continued from page 4

The World Is My Home is his first novel in English. It is not his own story but the story of a group of Estonian DPs and their struggle to gain the rights they came to America to find. There are drama, plot, emotion, and good writing in this very poignant book.

Human Crisis in the Kingdom of Coal is not a novel but equally good reading. The Rev. Richard C. Smith has spent ten years as a mine-town missionary. He received the annual award of the Junior Chamber of Commerce of West Virginia for his efforts in behalf of an equitable solution of the problems of miners and, in 1950, the Hazen Foundation sent him on a tour of European and North American coal fields.

The story he tells so well in *Human Crisis in the Kingdom of Coal* is based on the trip and his years of ministry to coal miners.

Fred L. Brownlee has written a book not confined to the struggles of one group of people, but with a much broader base. His experience came during the years he served as executive secretary for the American Missionary Association. In that time, he achieved a position of esteem in the realm of home missions and race relations. He is now the Provost of Fisk University.

These Rights We Hold traces the course of human rights from the Old and New Testaments to the present. Chapters are included on educational rights, industrial justice, minority problems, and political philosophies. The role of the Church in its attempt to alleviate grievances is adequately covered.

Mabel M. Sheibley has served as an editor in the assembling of the thirteen stories found in *Accent on Liberty*. Well-known authors make this an excellent storybook about the "little people" of the world and their struggles for freedom, privilege, and opportunity.

These books were prepared to be used with the study theme, Home Missions and Human Rights. Has the Church in its missionary endeavor helped to secure peoples' inalienable rights is the question they both ask and answer.—AEH.



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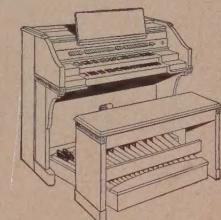
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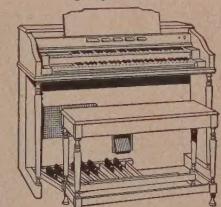
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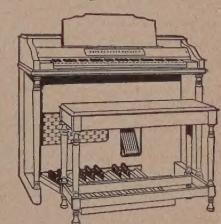
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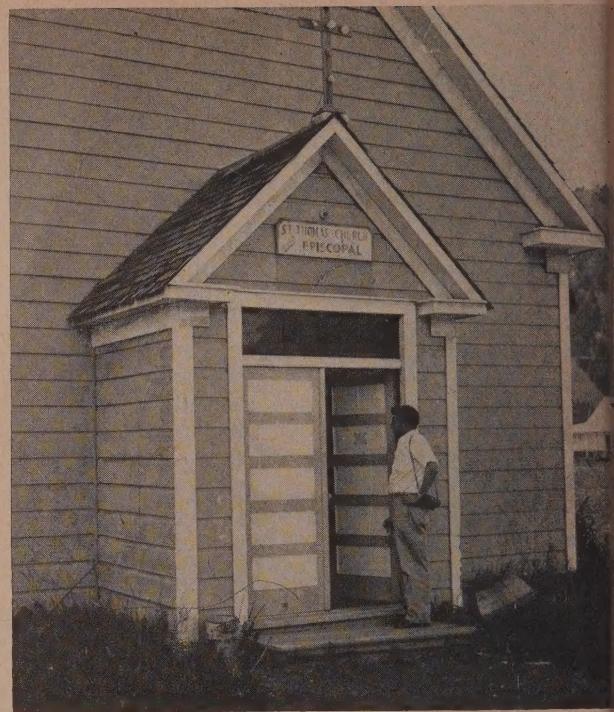
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WHERE IS THE EPISCOPAL CHURCH? Scenes at left and above are familiar in rural areas. The Episcopal Church often is conspicuously absent from the impressive Church listings; and if the Church is there, the building frequently is run-down or closed. *In Fertile Soil* vividly portrays rural problems and opportunities.



THE RURAL PRIEST uses every method of reaching his people in order to build up the Church in the small Idaho town where he lives. One of the first steps is to organize children's activities (above). Another is visits to the local hospital (right) and county jail. Every part of his training, from theology to pastoral counseling, stands him in good stead as he works to make the Church a vital, living force in this isolated area.

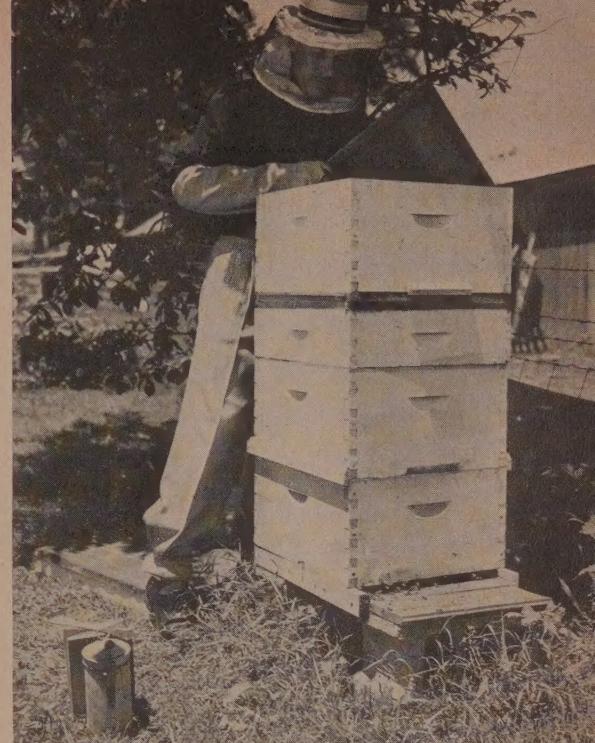


IN FERTILE SOIL

IN FERTILE SOIL, a new motion picture produced by the National Council, realistically tells of the challenges, appeal, and problems of rural work. The story covers six years in the lives of the Rev. and Mrs. William B. Spofford, Jr., who are Joe and Jean Hacker in the movie. The story begins with Joe's last year in seminary where, through the Division of Town and Country, he becomes interested in rural work. Joe and Jean, who were both raised in the city, spend a summer at Roanridge, the National Town and Country Church Institute in Parkville, Mo. Here they learn about farming and the rural ministry. From here they go to a rural area in the West to a church that is abandoned and crumbling both in its work and its physical property. The film vividly portrays the problems of restoring the deserted church and ministering to the people in the area.

In Fertile Soil, however, tells more than this story. It tells of the opportunities and failures of the Episcopal Church in rural America. It clearly shows how the constantly changing condi-

continued on next page



AT ROANRIDGE, Parkville, Mo., the Town and Country Institute trains workers for rural areas. Here they learn the life and problems of farming as well as ways to further the Church's ministry. Among most interesting projects is the homestead where the Rev. and Mrs. J. H. Philbrick live. In addition to carrying on full-scale ministry, Mr. Philbrick obtains a living from one acre of land and a few animals, using sound methods of modern agriculture. Above, bee-keeping.



THE CROSS AND THE PLOW: an important rural season is Rogationtide, when land, implements, and animals are blessed and farmers dedicate their labors to God. Right, Bishop Rhea of Idaho vests for Rogationtide service in an impromptu sacristy. Above, farmers gather for service in barnyard. In such graphic scenes as this, *In Fertile Soil* shows the way the rural Church intimately touches the lives of its scattered people.



Photos by Clifoto

ISOLATED to a great extent, the rural priest and his family look forward to contacts with brother clergy. Above, clergy wives chat together and consider Sears catalogue while their husbands discuss their work. Below are the Rev. and Mrs. William B. Spofford, Jr., with their five children, three of whom are triplets. Mr. and Mrs. Spofford portray Joe and Jean Hacker, the city-bred couple who choose rural work, in the motion picture, *In Fertile Soil*. Much of the film's vivid realism is due to the fact that the Spoffords' experiences are almost identical to story told by the National Council film.



In Fertile Soil.. continued

tions of rural life demand an unceasing emphasis and interest in town and country work, for, just as the nation's farms are the backbone of America, so the strength of the Church has its roots in the rural area.

The story of the film is told with rare skill and unusual sensitivity and has an appeal to all age levels. It will be released January 10, in time for Theological Education Sunday, January 25. The situation in the movie points up the tremendous need for clergy. There are presently 688 vacancies in this country for Episcopal clergy and it is estimated that there will be 915 by 1955. Of the present clergy, only sixty per cent have been trained in the seminaries of the Church. The facilities of the seminaries must be expanded in order to accommodate more students, young men must be encouraged to study for Holy Orders, and then need continued interest and help from their parish and diocese.

The film is especially appropriate because it shows both the sound training that must lie back of an effective ministry, and the desperate need for more clergy to fill the many empty rural churches.

A 16 mm Kodachrome sound film which runs twenty-eight minutes, *In Fertile Soil* may be rented for \$8 a showing or purchased for \$200.

Americans Abroad!

A COMMITTEE of the National Council of Churches is to study how American businessmen and technicians abroad be chosen and trained so that they will better represent the United States in the countries where they work. Church leaders are concerned about the impression Americans make abroad, the prevalent view that Americans are concerned largely with material things, and the frequent failure to apply the tenets of Christianity in dealing with people abroad.

Mission in Mountains Is Ora Harrison's Creation

By MARY BLAND ARMISTEAD

AT the turn of the century, the Franklin County mountain region near Ferrum, Va., was rough and remote. Farms and homesteads were scattered in rough hollows or on high ridges. Roads were little more than narrow trails which became mud wallows with each rain. There was no electricity or running water in the houses, and no rural mail service. Hence, limited outside communication.

Horses and wagons were the sole method of transportation and the people struggled against the elements to eke out a living on eroded hillsides or in sunless valleys. They had no school, few churches, and no community life. Enactment of public laws was difficult, and the making of illegal whiskey was rampant.

Into this region came a young girl from near-by Rocky Mount. It was in October, 1909. The girl, Ora

Harrison, came as a schoolteacher and remained forty-two years to become a "father confessor," spiritual guide, and educational leader for the community.

Upon her retirement at the close of last year (December 31), she looked back on a life lived to the fullest, a mission established, and a community unified. Miss Ora can be well described as *sui generis*, a person unto herself. She followed no technique in her work with the mountain people. She was, rather, a pioneer in the art of giving one's self through sympathy and understanding to lead others into a better life. Through the richness and force of her personality, she literally drew people to her. This gift brought her into the manifold difficulties of the home—the problem of improved living conditions, education for the children, co-operative living with one another. She entered wholeheartedly into the life of those around her until the people found her always ready to render a service to a family, a mother, or a child.

• MARY BLAND ARMISTEAD is a feature writer on the Roanoke World-News of Roanoke, Va.



Photos by Roanoke World-News
ORA HARRISON and "Ginny" relax at
Virginia mission she founded in 1915

So great an influence did she wield that even when misunderstandings arose among men, when their temper rose and bad blood existed, she was frequently called upon to settle their contentions. Because they respected her eminent fairness, she was readily accepted as an arbitrator. By the same token, she brought many persons who were unaccustomed to church ways to an appreciation of the active application of the Gospel of Jesus Christ. For many, the Church became a channel for their development in Christian understanding and expression.

St. John's-in-the-Mountains is her monument, yet it has no spectacular history. The history is written in the deeds of its founder. The mission started after Miss Ora had completed five years in the county elementary school and had decided to give up her post there. Upon the plea of parents and community leaders, and with the support of the Church, Miss Ora became the diocesan mission worker at St. John's-in-the-Mountains in the fall of 1915. The following year she was made a United Thank Offering worker and the mission church school was established.

Miss Ora's first assistant for her eighteen pupils was Irene Davis. She was subsequently succeeded by Lydia

continued on next page



MOUNTAIN NEIGHBORS weave cloth under Miss Harrison's supervision on two of looms used for mission's handicraft program. Maude Beheler, her assistant, stands at left.

Mission in Mountains . . . continued

Newland, who gave seven years of service to the mission, and in turn was succeeded by Maude Beheler. Miss Beheler came to St. John's in 1924 and has continued as a faithful assistant worker to the present time.

In 1921 a stone school building was erected with several classrooms on the first floor and a large auditorium on the second. When it was decided to close the day school at the mission in 1937, the county having established a district school in the vicinity, the building's lower floor was remodeled into a chapel. Shortly after Miss Beheler came to the mission, it was realized that there was a good opportunity to train the women and children in craftwork, some of which was native to the mountain country.

Many Humorous Adventures

From this idea grew classes in weaving, basketry, and other handcraft work. Income from the products of the loom has been of inestimable benefit to the women of the community. It has been used chiefly to improve their homes and to finance medical care and higher education for their children. Few persons could have withstood the hardships and harsh realities of Miss Ora's career without a sense of humor. She recalls at least two of her many humorous adventures:

One summer an Englishwoman came to St. John's as a volunteer midwife-nurse. She was unfamiliar with both the mountainous territory and customs. Returning late one night from a round of home calls, she reported she had become lost. While explaining her route, she remarked she must have passed someone's "wash house." It seems she stumbled over several barrels lying around. That was her introduction to a mountain still!

Another time, Miss Ora and the same worker paid a Christmas visit to one of the homes in the community. The hostess filled a large glass with wine and passed it to her guests. The Britisher, thinking it was grape juice, drained the glass. Walking home later on, the pair came to a rail fence which they had

to cross. "Miss Ora," said the Britisher, "that must have been more than grape juice. That fence seems to be going straight up in the air." Miss Ora helped her over the fence.

Daily Triumphs over Hardships

To the well-loved missionary, every day of her work has been a day of triumph. Each was a triumph over hardships induced either by weather, lack of money, or faltering support of the mission. But her complete faith, high enthusiasm and seemingly limitless patience have put St. John's where it is today. From a limited church school curriculum has grown a thriving Sunday school, a young people's fellowship, a congregation with a vestry, and a Woman's Auxiliary.

From her classes have come teachers, registered and practical nurses, doctors, and successful businessmen. Many of them keep in touch with her. Only recently she received a letter from one who is now a nurse. It said, in part:

"There are no words to be found that could give you justice for all you have done for me and my family.

"I only wish I could do more to

try to tell you in some humble way my appreciation for all the hard years you have spent at St. John's."

Through the assistance of Miss Beheler, arrangements were made with Miss Ora's friends to celebrate her forty-two years' work. The chosen time was the Rt. Rev. Henry D. Phillip's September visitation for confirmation and baptism. More than four hundred visitors came to the service from the community and different parts of the diocese, and witnessed the presentation of a silver platter and a sizeable check to Miss Ora. In his presentation of the gifts, Bishop Phillips declared:

"The way she has spent her life in a selfless service has expressed the love of God for His people and has given to all who knew her in her many activities a real living picture of what life can be for everyone."

THE Rev. James W. Kennedy, Acting Secretary of the Division of Radio and Television, was chaplain and assistant director of the religious television workshop held in Syracuse, N. Y., November 9-14. Thirty clergy and laymen from eight different Churches studied techniques of religious television and produced their own telecast.

LET US PRAY

For Our Theological Schools

O LORD Jesus Christ, in whom is Truth and Life, let thy presence abide in our schools of theology. Grant to all their students that seeking thy Truth they may find thee, and sharing thy life may grow in wisdom and grace, and in days to come be found faithful servants of thee, to whom, with the Father and the Holy Spirit, be glory and praise, now and forever. Amen.

For Missionaries Newly Appointed

O GOD, who has called into thy service the missionaries newly appointed, for whom our prayers are offered; sustain in them the high purpose which leads them to give their lives to the Church. Go before them and make ready for the coming of Christ the people with whom they are to labor. Grant that in all times of doubt and disappointment and failure they may ever turn to thee, and that the price of toil and pain they may gladly pay for the unending joy of serving thee. And give them, O Lord, as the years advance, the reward of a growing harvest; through Jesus Christ our Lord. Amen.

Each One Teach One

The Miracle of Mass Education

By

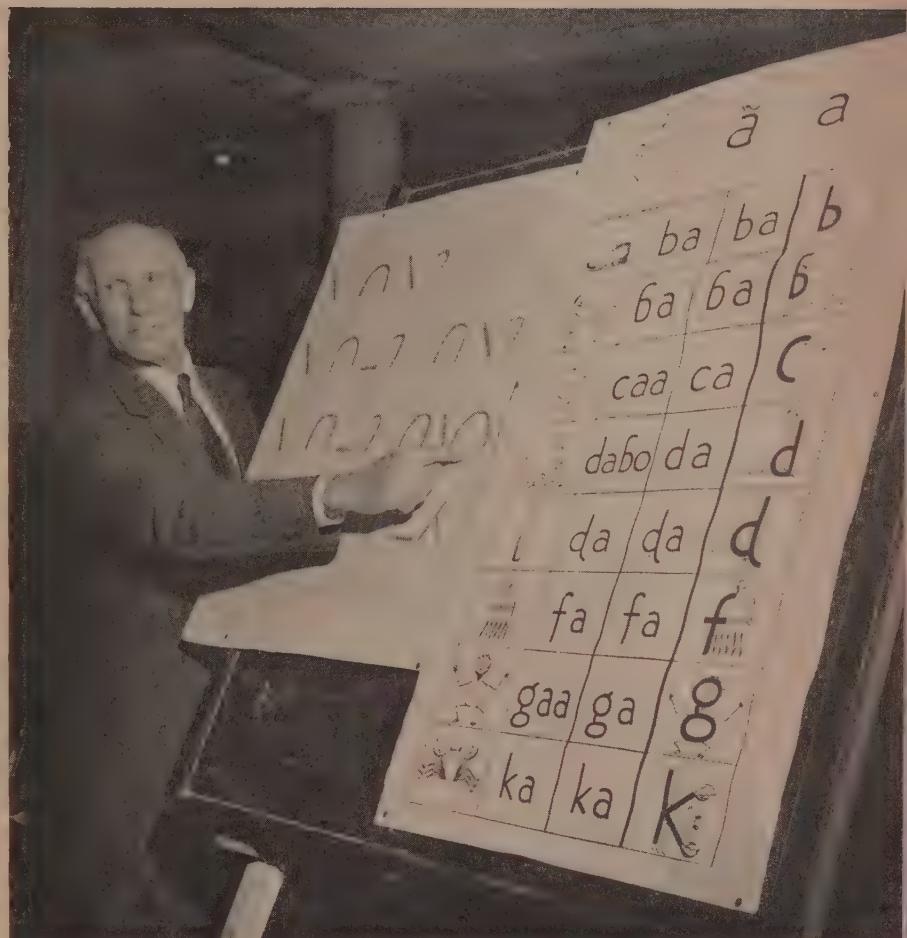
FREDERICK J. REX

HAVE you ever heard of a successful teacher who has fifty million pupils speaking 234 different languages or dialects and who live in fifty-four different countries? A teacher who has to do his work in person because his pupils can't afford a radio or television set?

Frank C. Laubach, the miracle man of education, has taught more people to read and write than any other man in history. His name has become a magic key for opening a new world for the *Silent Billion*, the one-half of the world's population that cannot read or write their own language.

These illiterates are among the world's most disillusioned and abused people. Most of them are perpetually hungry, sick, and in fear of money lenders, political agitators, witch doctors, and tax collectors who prey upon their ignorance and helplessness.

Twenty-five years ago Frank Laubach, an educational missionary of the Congregational Church to the Philippines, had a vision to do



Photos by UNATIONS

FRANK C. LAUBACH, who has fifty million pupils in countries around the globe, demonstrates pictorial chart for tribes in West Africa. As soon as a group learns to read, it in turn teaches others (left).



something practical about the plight of the illiterates. He knew there wasn't much money to do the job. There weren't enough trained teachers to help. He also knew that most adult illiterates were distrustful of book-learning.

He had to think of a plan for teaching the illiterates that was simple enough to use even with little training. It had to be easy to learn

continued on next page

Each One Teach One continued

and the whole teaching situation had to be as pleasant as possible. Laubach had the equipment to face this gigantic and novel educational task. With the faith of St. Paul, the vision and zeal of a prophet, and the physical stamina of a real pioneer he tackled his first job among the Moros in the wilds of Mindanao.

The word *no* is one of the five hundred most frequently used words in the English language. It has no place in Frank Laubach's vocabulary, thinking, or teaching. When he shows teachers how to instruct illiterates Laubach commands with all the power and conviction of which he is capable, "Never say *no* to any adult illiterate—neither by word, gesture or facial expression. If the learner makes a mistake, it is your fault, because you did not teach him the right way. If you trip up the illiterate by a question he can't answer, you are a bad teacher."

If the first learning steps are successful and pleasant, the adult will come back to the teacher and demand more help. If he is corrected like a school child he'll stay away and say to himself, "Oh, I got along without reading until now. Why should I bother and be treated like a child?"

How does Laubach get teachers, even new literates who want to teach members of their family, to act the right way? By putting into practice the greatest command ever given, *Thou shalt love thy neighbour as thyself!* He himself practises it and thousands of illiterates in every part of the world have learned under the warmth of his Christian love. Those who have witnessed the miraculous unfolding of the illiterates' unused power to learn never want to return to schoolroom methods and attitudes.

In 1951 I worked with the Laubach team among the Batak people in Northern Sumatra. The Bataks are a dynamic and progressive peo-

ple who have passed in three generations from primitive living conditions to modern times. They are not inhibited by many of the cultural heritages and traditions delaying the rapid advance into a technological age of some of the other civilizations of Southeast Asia.

Since the only valid test of a new literacy chart is the actual response of illiterates, we tested our new charts in the Karo Batak language with eighteen illiterates. Among them was a poor woman with a large family who supported her family by washing. She was not one of the quickest to learn but she stayed with it. I took her aside after she had shown she could read the first six charts very rapidly one morning and asked her, "Do you want to learn how to write?"

She said, "Yes, please."

So I wrote the words she had just learned, took the letters out, and taught her how to write those, which she did fairly well on the blackboard.

Her name was fairly simple; it was something like Menama, having only the letter *e* and *a*, and *m* and *n*, which were easy to learn. I asked her after a while when she had filled the blackboard with the letters, "Do you want to learn how to write your name?"

"Oh," she said, "yes, please teach me how to write my name."

IN TERAI AREA of India, a short time ago the tiger ruled supreme, and swamps and dense bush were filled with malaria. World Health Organization cleaned this jungle and now a school has been opened to push back the frontiers of ignorance and poverty.

Photos by UNATIONS



• FREDERICK J. REX is the education secretary of the Committee on World Literacy and Christian Literature of the National Council of Churches. This article is reprinted by permission of The Presbyterian Record.

I wrote it for her on the blackboard; and then she started to write, and she stayed for three hours writing her name, better each time.

Her friend, an Indonesian woman who was learning how to teach others, would wipe it off and she'd start all over again. When it was time for her to go home for lunch, she didn't want to go. She ran over to the other illiterates with whom she had sat, and she pulled one of them over to the blackboard filled with her name and said, "Come and see . . . that's me . . . that's me, that's me." For her this was the first time that a nobody had become a somebody.

How does Laubach make the first steps so easy? Most adult illiterates in the world are rural people. That means that their powers of observation are keen. They can foretell changes in the weather from the cloud formations and winds, know by external signs and behavior if their work animals are sick or threatened, read tracks and footprints in the sand or jungle.

What bothers them with printed materials is that they cannot remember at first what sounds the symbols stand for. If there were some sort of a memory aid, a hook on which to hang sound and symbol, they would catch on quickly. And this is exactly what Dr. Laubach did so successfully in the development of good stylized association pictures.

Who decides which is the best picture for the lessons? The illiterates,

of course. Every step in making the charts, in choosing the words, sentences and simple stories is tested by trying it out with men and women of different ages, occupations, and abilities to learn. Only when they are satisfied that word and picture are just right and recognized immediately by everyone does the artist go ahead with the final drawings for the charts.

With good association pictures and simple but interesting stories the adult illiterate can finish a lesson in twenty minutes, a primer in ten days to two weeks.

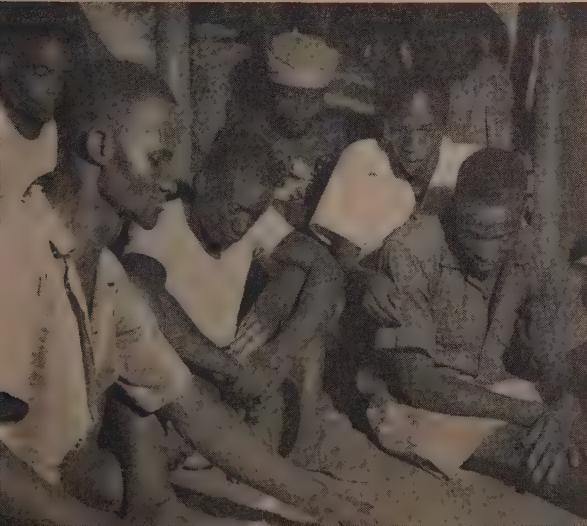
Frank Laubach believes that if you are a true Christian you must share useful knowledge and skills with those who lack and sorely need them. His four-word command of **EACH ONE TEACH ONE** is known around the world.

Learning to read is just the first step. The newly literates must have useful, interesting, and inspiring reading matter available at a price they can afford to pay. Fortunately, Dr. Laubach is not only a good teacher, he is also a master at writing about the greatest and most important things in life in simple, natural language that the common man can understand. He is the author of a simplified version of the *Story of Jesus* which is carefully graded, never more than ten new words to a chapter. Despite the simplicity of vocabulary none of the beauty and emotional impact of this great story is lost.

For non-Christian readers, Dr. Laubach has produced a remarkable

continued on page 28

Games make education popular hobby for people of Liberia



GIRL of Sarawak, Borneo, learns to write. Throughout Asia, women are making a bid for better education. Asia's peoples are engaged in a tremendous effort to shake off widespread ignorance holding them back in struggle against want, hunger, and disease.



VISUAL CHARTS, adapted to local needs, are used in literacy campaign. Teaching of adults in Kabul, Afghanistan (above), began last year. Mr. Laubach has developed excellent primers on life of Christ.



SEMINARIANS working in Alaska during summer included Donald Farrow, here preparing St. John's, Eagle, altar for Eucharist

"WHEN I look in the mirror at seminary, I see myself against a familiar background and I am not surprised at what I see, but when I looked in the mirror while I was in Cuba, I saw myself against a totally unfamiliar background, and I think I found a new knowledge of myself." This is how one student expressed his reaction to the overseas training program inaugurated last year by the Overseas Department of the National Council.

His reaction is not uncommon and it is what the plan attempts to achieve. Its goal is to help the students know themselves better and know their own potentials and shortcomings through a new and different experience.

Last summer three teams of students accompanied by an adult leader were assigned to work in Cuba, Alaska, and Mexico. The program involved intensive preparation and planning on the part of the students, the leaders, and the seminaries. The Rev. Charles H. Long, Jr., who was largely responsible for the planning, termed the program a "sensational success."

Mr. Long is Assistant Secretary in the National Council's Overseas Department which financed the program in co-operation with the bishops of the areas concerned, the students, and other special gifts.

The plan is carried on in co-operation with the seminaries through



ANOTHER of the four-member team in Alaska, James Cantler, arrives in Anvik. Under sponsorship of the Overseas Training Program, seminarians also went to Cuba and Mexico.



IN CUBA, James Hindle (center) meets members of Esmeralda mission, which includes West Indians, Negroes, Cubans

which the students make application for summer work in a foreign field. Final selection of the student is made jointly by the students and faculty of the seminaries and the Overseas Department, and is subjected to the approval of the student's bishop. Preference is given to students who have had some kind of previous clinical training, who will begin their senior year the following fall, and who have a knowledge of the language of the country to which they hope to go.

The program includes an intensive orientation program which consists of a study of the language, history,

Overseas Training Reveals World

culture, and the Church of the country of their assignment.

If it is possible, it is also urged that they have an additional orientation period after they arrive in the field. Students who went to Mexico spent a week with the Rt. Rev. Efrain Salinas y Velasco, Missionary Bishop of Mexico. They stayed in his home and received intensive briefing on the work they were to do. In Alaska, the students were met in Fairbanks by the Rt. Rev. William J. Gordon, Jr., Missionary Bishop of Alaska, who conferred with them for several days before they went to their several missions. The group which went to Cuba were not able to have a meeting at the beginning of the summer, but during the annual clergy conference they met to evaluate the work they were doing.

The team which went to Alaska was supervised by the Rev. Edward M. Turner, of the Overseas Department of the National Council. The students were Walter Hunnum, a senior at the Philadelphia Divinity School; James Cantler, Donald Farrow, and Arthur Doersam, seniors at



BISHOP of Alaska (second right) and the Rev. G. T. Charlton (left), rector of St. Matthew's, Fairbanks, greet seminarians and help them get acquainted with country

ing Program wide Church

Virginia Theological Seminary. They worked individually in outlying mission stations. One also assisted in a hospital, another in teaching, and another helped operate the radio-telephone, which is maintained by the Church and is the only means of communication in that area. They also visited other mission stations near their own. Poor travelling conditions made the trips difficult and hazardous.

Three students from Virginia Theological Seminary and one of their wives composed the team which went to Mexico. The group, which was supervised by the Rev. Kenneth E. Heim, then professor of Church History and Music at Virginia Theological Seminary, included R. P. Atkinson, A. T. Eastman, and Mr. and Mrs. L. C. Breitenbach. They worked in parishes, missions, and hostels.

Students who went to Cuba were David Hill, from Seabury-Western Theological Seminary; Duncan Gray, from the Theological School of the University of the South; James Hindle, from General Theological Seminary; and Robert Watson, from Virginia Theological Seminary. The



MEXICO'S St. Andrew's Seminary, Guadalajara, gave seminarian chance to see the way leadership is trained in mission field

group was accompanied by the Rev. William A. Clebsch, instructor in Church History at Virginia Theological Seminary. The students worked in parishes under Cuban clergy. The parishes, however, were in different kinds of situations. One was rural, another urban, one had an all-Spanish congregation, and another was in a port city dominated by a U.S. Naval Base.

The program is not intended primarily to recruit future overseas missionaries but is designed to give the students a fuller appreciation of the Mission of the Church. The value of the program extends also to the



VARIED duties of Alaska students ranged from sorting mail to helping in hospital, teaching school, taking charge of missions

missionary district where the student works, for he brings new enthusiasm and fresh ideas to the remote and sometimes forgotten mission.

Plans are being made to include Puerto Rico in next summer's program. The Overseas Department is expecting to send students to Mexico, Alaska, Cuba, and Puerto Rico.

Mr. Turner will again supervise the group going to Alaska and Mr. Clebsch will accompany the students in Cuba. The Rev. Harvey H. Guthrie, Jr., fellow and tutor at the General Theological Seminary, will lead the group going to Puerto Rico. The leader for the Mexican team will be announced later.

Students interested must secure the permission of their bishops before applying. They must be seminary students in good standing, in good health, and not prevented by their Selective Service status from permission to leave the country. There is a one-hundred-dollar tuition fee required after the students have been notified of their selection. In some cases this may be paid by the seminary. Further information concerning the program may be obtained by writing the Rev. Charles H. Long, Jr., 281 Fourth Avenue, New York 10, N. Y.

This is the first of a special series on the Church's overseas training program. Future articles will be written by seminarians who participated in the 1952 program.

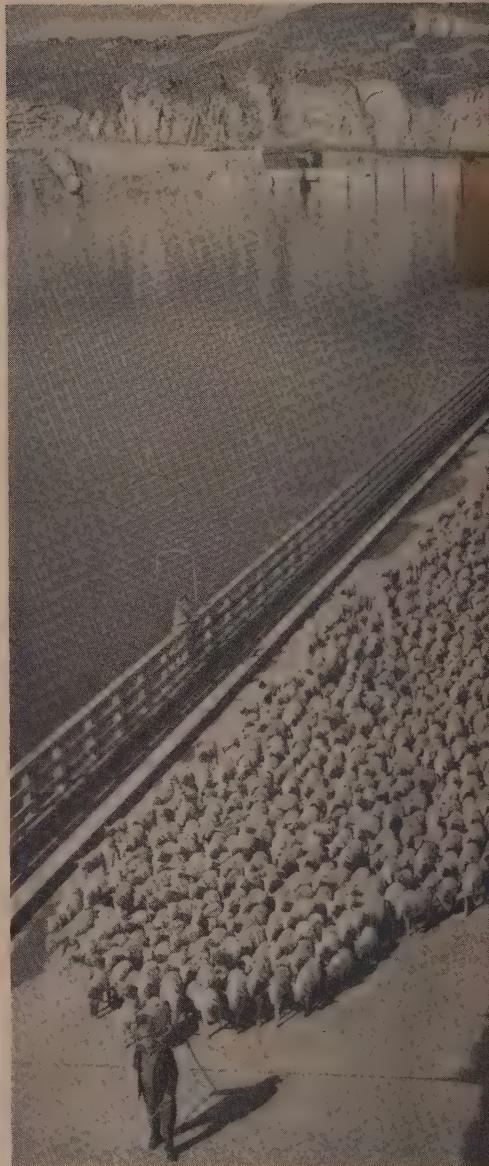
THE DESERT



Hot, dry desert in Washington State is reclaimed through building of Grand Coulee Dam

A NEW chapter in the Great Book of Time is being written in the State of Washington. It is a story which goes back to the Ice Age, and which reaches forth to generations yet unborn. It is a story of snow and sun, water and land, food and people, children and Church. It is the story of the harnessing of the most powerful river on the American Continent to bring water to a dry land, to fulfill the Bible prophecy, *The desert shall rejoice, and blossom as the rose.* It is the story of the vast expanse of new farmland in the irrigation project of the Grand Coulee Dam and the Columbia Basin in the eastern part of Washington.

Imagine, if you can, a mass of concrete as high as a 46-story building and as long as twelve ordinary city blocks. This is Grand Coulee Dam. Or imagine a mass of concrete standing on a square the size of an average city block and reaching nearly three times the height of the Empire State Building in New York City, the tallest building in the world. This is Grand Coulee Dam. Imagine a waterfall twice as high as Niagara Falls and a third of a mile wide, with a thirty-foot highway across the top. This is Grand Coulee Dam. Yes, it is the world's largest masonry structure, the biggest man-made structure on earth.



Grand Coulee Dam, world's largest, gives water



Clifoto
Ephrata, Wash., is one of the towns whose population has been swollen by building of dam. Ministering to the many families moving in is big job for St. John the Baptist.

Birthday offerings of the parts of the country where Message to the new farmers the areas reclaimed by

ALL BLOOM



er to ten million acres in Columbia River Basin

I boys and girls in all
elp carry the Church's
that are pouring into
Grand Coulee Dam



Thousands of people are settling in Washington State and farming the once-barren soil

This great block of concrete has been placed in the course of the Columbia River. It creates a lake more than 155 miles long as it stores up in a gigantic reservoir the runoff of water as the sun melts the winter's ice in the vast glacier fields of the Rocky Mountains in British Columbia and several western States. So large is the flow of the Columbia River that the amount of water in the river course below the dam is only slightly less than it was before the dam was built.

From this well-nigh inexhaustible water supply, upwards of one million acres of land, an area sixty by eighty-five miles, is being transformed from

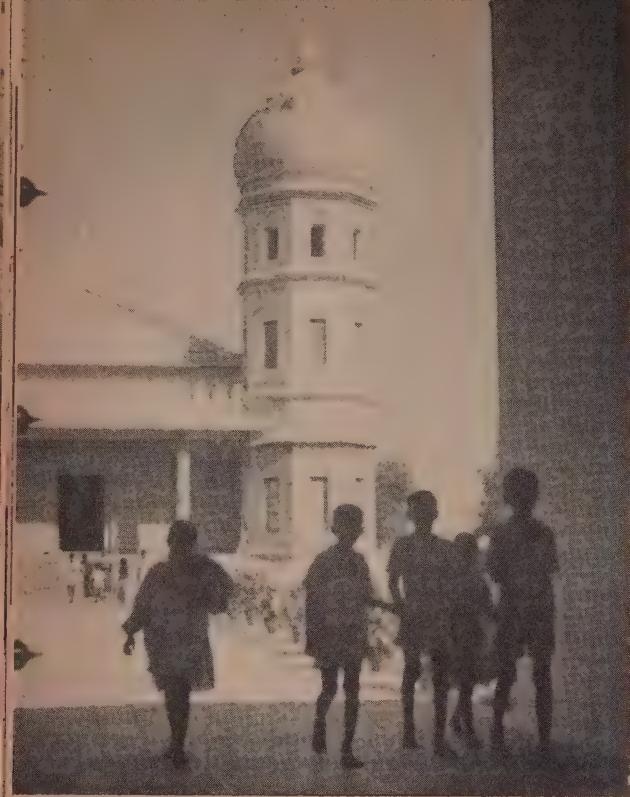
wasteland and desert to productive farmland. Here will come into being twelve thousand new farms from forty to 160 acres each. Here, where in past years only a few families eked out a living, within ten years a population of at least 150,000 is expected. There are two reasons for this. First, since 1942, when the Grand Coulee Dam was completed, the water has provided power to drive huge electrical generators. For hundreds of miles throughout the Northwest this electrical energy has made possible many new industries.

Secondly, of course, is the vast irrigation project planned to utilize

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NEW MEMBER is added to Ephrata congregation, which is looking forward eagerly to using the roomy parish hall to be built with help of the Birthday Thank Offering



CATHEDRAL of Diocese of Dornakal, Church of South India (left), stands as spiritual center for millions of people, from the children pictured above with their teacher at a mission school, to the gypsy tribe below. The Rev. K. Charles is sorting out tribe's families just before the baptism of forty of them at the Dornakal Cathedral. One of the great events held in Dornakal is the annual two-day harvest festival.

CHRISTIANS OF INDIA CELEBRATE THE HARVEST



VILLAGE CHRISTIANS in Diocese of Dornakal gather for Confirmation. These people look forward to the dancing, singing, and thanksgiving of the Indian harvest festivals.



ONE of many gifts in kind is auctioned off after cathedral harvest festival service



Fifteen Hundred Acres of Good News

CUTTINGTON COLLEGE, LIBERIA, IS THRIVING INSTITUTION

CUTTINGTON College is fifteen hundred acres of good news. You begin to find that out almost as soon as you unpack your bags up here in Suakoko, Liberia. Months later, you're still finding it out.

The college's seventeen buildings sit on a shelf one thousand feet above sea level and about one hundred miles inland from Liberia's growing capital, Monrovia. Mountain views circle the big lawns and palm trees intrude pleasantly across them. Beyond the campus proper are the beginnings of a big orchard, a pasture with twelve head of cattle, and what amounts to a small coffee and cocoa plantation with about ten thousand plantings each. There's a truck garden, too.

Farm is More than Show Place

The Cuttington farm is more than a show piece, or even a help to the dining room and budget. Farming is a large part of the Cuttington idea. Ever since Fenton Sands, the school's first agriculturalist, began to do things with lettuce, squash, tomatoes, cabbage, and green corn—in short, all the things Americans think they are leaving behind when they go to Africa—the entire Cuttington district has been a different place. People who live around the college began to learn. You can't travel the motor road either way from the college without seeing some of the things that Mr. Sands introduced. Here and there, the countryside has come alive with a new kind of gardening.

More important than what the gardens have done for the countryside is what they have done for the

By the Rev.

MAX M. PEARSE, JR.

students. To the thirty-five men enrolled at the school, the gardens are a laboratory. Some students, like George Pawa, know what it is to farm in the interior of Liberia with only hoes and cutlasses, and they see the sense of new methods right away.

Other students, like Melvin Mason, come from the coast. There the farmers have more tools, but the land has been worked for a good while and has to be used with skill. So Melvin has felt that his time in the garden, along with his classroom course, is a good investment.

Cuttington isn't only a going concern outside the classroom. Many interesting things happen right in the school; Paul A. Daniel's work in the science department, for instance. Mr. Daniel is managing a double job. For Africa he is teaching science in one of the most up-to-date laboratories in the country. Health workers, farmers, and teachers will base a good part of their study on his work. For America Mr. Daniel is helping to build a larger collection of reptiles for one of Harvard's museums and is rounding up earth samples for drug research.

Around the science laboratory, other classroom teachers are busy. At Cuttington you can learn farming, teaching, health work, or business from a faculty staffed with thirteen Americans. Near the center of the school's concern is its theological school, with a regular seven-year course.

Attending all these classes are as interesting a lot of students as you'd meet anywhere. At least seven of Liberia's twenty-one main tribal groups are represented. There is much about our forty students that reminds you of undergraduates the world over. They wear gay clothes and enjoy jazz. In addition to the run of American dances, Liberian students have one of their own, the

quadrille. It's a kind of Virginia reel with West African wrinkles.

Almost every student has his story. The most moving, perhaps, was W. Randolph Harmon's. Mr. Harmon always had wanted to study for the ministry and was just about ready for his training when the old Cuttington College was closed in 1929. Instead of giving up, Mr. Harmon stuck to his hope. Twenty years later the cornerstone hardly had been laid for the new Cuttington College when Mr. Harmon, now in middle life, was on the campus. He completed his training in January, 1951, and in tribute to Cuttington, and one hopes, too, to Mr. Harmon, a good representation of Liberia's highest public officials drove halfway across the country to be at his ordination, Cuttington's first.

New College's First Graduation

The first graduation held since the construction of the new college took place November 19, 1952. Four graduates received Bachelor of Arts degrees and one also received a Bachelor of Divinity degree.

Right now four men are working toward the ministry. With a twenty-year gap in the training program for clergy (Cuttington was closed from 1929 to 1949), there's some catching up to do.

Whatever a student studies, he may sooner or later see himself tied into a plan. The Cuttington idea is not to help students, but to help students help themselves. This idea, the creation of the Rt. Rev. Bravid W. Harris, Missionary Bishop of Liberia, is to turn out men and women who can build churches, schools, health centers, farms, and families that will do credit both to the Church and the Republic of Liberia.

There are plenty of hurdles ahead for Cuttington, but the Church has made a solid start here. And there's fun in being around while a Christian plan gets under way in a growing country.

• The Rev. MAX M. PEARSE, JR., is a teacher at Cuttington College (FORTH, September, 1950, page 7). This is the second in a series of articles on the Church in Liberia. A third, on the new interior schools, will appear in an early issue.

Men and Women in the Missions

NEW MISSIONARIES



The Rev. J. L. Tucker and his family went to Julia C. Emery Hall, Bromley, Liberia

THE world-wide mission of the Church recently was strengthened as its newest missionaries began assignments in Brazil, the Philippines, Central America, Liberia, Alaska, Hawaii, and Japan.

Four new American names have been added to the four already on

the missionary roster of Brazil. The Porto Alegre seminary has adequate grounds and buildings, but has been insufficiently staffed. To meet this need the Rev. Roy E. Sommers and the Rev. Bruce C. Causey have joined the faculty. Mr. Sommers, who received his Bachelor of Divinity de-

gree from Episcopal Theological School in 1948, was priest-in-charge of St. Timothy's Church, Tanacross, Alaska, before going to South America. Mr. Causey was associate rector of the Church of the Redeemer, Baltimore, Md. A graduate of the University of Mississippi in 1940, he did graduate work in philosophy at Columbia University. During World War II he served in the Air Corps, reaching the rank of major. He graduated from Virginia Theological Seminary in 1951.

The Rev. Herman di Brandi is the new chaplain at the Southern Cross School in Porto Alegre. He brings to his ministry a varied background: five years' work in a hosiery mill, four years' service in the Air Corps in personnel and public relations, undergraduate work at Oxford University, England, a Bachelor of Arts degree from the University of Maryland, graduate study in psychology, and an outstanding record at General Theological Seminary, from which he was graduated in 1952.

The appointment of the Rev. Raymond K. Riebs to work among English-speaking residents of Rio de Janeiro is the realization of an



The Rev. Nolan Akers
Tennessee to Canal Zone



The Rev. Bruce C. Causey
Maryland to Central Brazil



The Rev. Lewis Hodgkins
North Carolina to Alaska



The Rev. John R. Jones
Washington to Honolulu

men Go to Far-Flung Posts

MISSIONARIES BEGIN THEIR WORK OVERSEAS

eleven-year-old dream. After his graduation from Episcopal Theological School in 1941, he was to go to Liberia, but his marriage and a subsequent illness in his family prevented his going. Mr. Riebs never lost his sense of missionary vocation and last year volunteered to go to Brazil, leaving the rectorship of St. Paul's Church, Dayton, Ohio, where he served for ten years.

Ruth Dale's appointment to the faculty of St. Luke's Hospital School of Nursing, Manila, is somewhat of a home-coming, for she spent much of her four years' service as a nurse in the U. S. Medical Corps in the Philippines. She is a graduate of Tulane University, Johns Hopkins School of Nursing, where she was on the faculty, and Teachers College, Columbia University.

One of the youngest missionaries appointed last year is twenty-five-year-old Nolan Akers, who is canon-missioner in the Missionary District of the Panama Canal Zone. A graduate of Virginia Theological Seminary and the University of Tennessee, Mr. Akers is a trained linguist and has lived and worked in Mexico.

Among the older appointees, also to the Panama Canal Zone, is the

Rev. M. Richard MacDonald, priest-in-charge of St. Andrew's Church, Cocoli. Mr. MacDonald entered Berkeley Divinity School, from which he graduated in June, after a successful business career in Los Angeles and service as a Marine Corps officer. He is a graduate of the University of Southern California and a former schoolmate of the Rt. Rev. R. Heber Gooden, under whom he serves.

The third priest to go to the Panama Canal Zone this past summer is the Rev. John S. McDuffie, a graduate of Virginia Theological Seminary. After spending a month in Panama, he went to Nicaragua, where he is now working among the Indians along the coast.

In the same area of the world, the Rev. Philip E. Wheaton begins his ministry in the Missionary District of the Dominican Republic. A former Naval airman, he received his bachelor's degree in mechanical engineering from the University of Minnesota. He was a production engineer for two years before he decided to enter Virginia Theological Seminary.

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M. R. MACDONALD (center) is priested in Canal Zone by Bishop Gooden (left)



The Downey family has gone to Honolulu



The Rev. John S. McDuffie
North Carolina to Canal Zone



The Rev. Philip E. Wheaton
Minnesota to Dominican Republic



Ruth Dale, R.N.
Maryland to Philippines



The Rev. Raymond K. Riebs
Southern Ohio to Central Brazil

Oldest TB Hospital

ALL SAINTS' HOSPITAL, PHILADELPHIA



ALL SAINTS' HOSPITAL, Philadelphia, is oldest tuberculosis hospital in U.S. Above is the Rev. Thomas Burgess, chaplain. Right, patients work at crafts; often they sell their products.



SUNLIGHT and fresh air are amply provided by hospital's location, which was formerly country estate. Above is nurses' residence, one of many handsome buildings.

THE Church's concern for the alleviation of suffering is as old as Christianity itself. Hospitals were originally founded by the Church and were usually maintained by the religious orders. The Episcopal

Church has a long and honorable history of concern for the welfare of sick and handicapped people. Orphanages, hospitals, homes for the aged, and services to seamen were established in its name in the early nineteenth century and before.

Some of these agencies are still in operation, some have ceased to exist, and others have lost their identity through merger with other agencies. One of the fifty-six hospitals in this country which are related to the Episcopal Church is All Saints' Hospital, Philadelphia.

All Saints' is the oldest hospital in the United States maintained for the exclusive care of tuberculosis. It was founded in 1877 by the Protestant Episcopal City Mission of Philadelphia and recently observed completion of seventy-five years of service. On this anniversary, the National Council's Department of Christian Social Relations cited the hospital for its "splendid record" and the "essentially Christian insight and spirit" which have been characteristic of its long record of service.

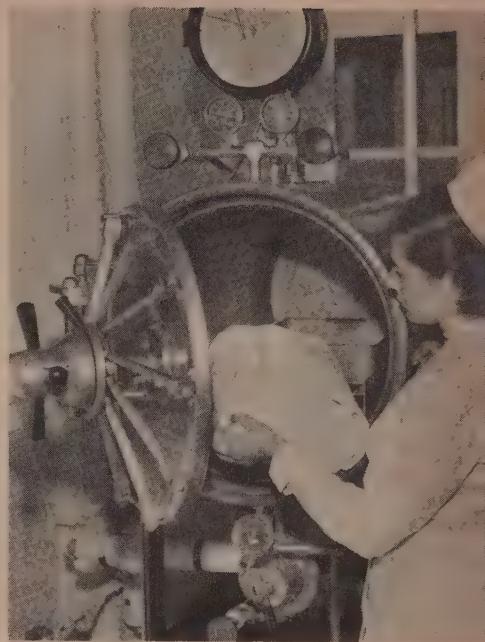
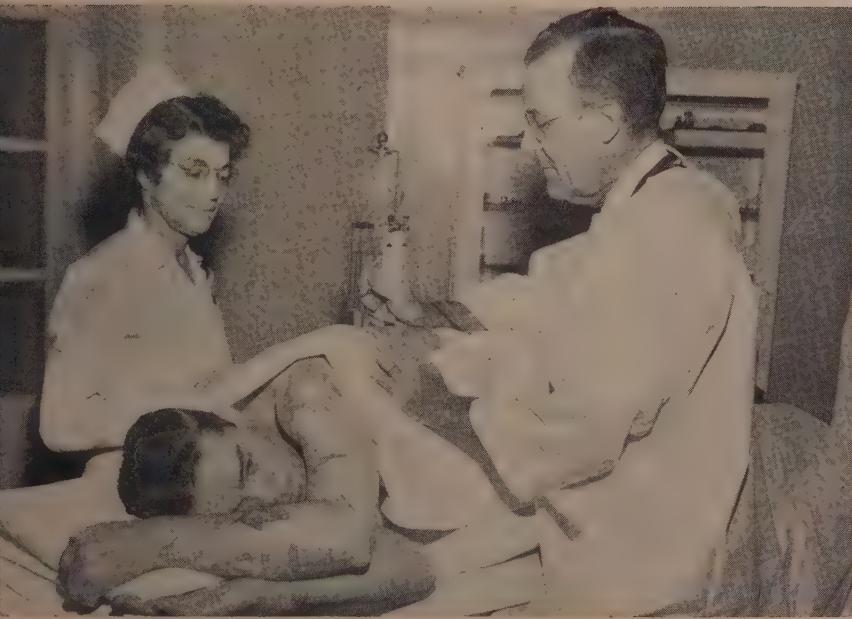
The citation commended the hospital for maintaining "a clearly defined relationship to the Episcopal Church, standards of competence and operation equal to or greater than those of similar agencies in the general community, and service to people in terms of their need and without discrimination because of color."

At the time the hospital was founded, four and one half times as many people died from tuberculosis as died from diphtheria, smallpox, typhoid, and scarlet fever combined; and knowledge about the cause and treatment of tuberculosis was extremely limited.

Realizing that a great many applicants for aid were suffering from tuberculosis, or consumption, as it was then called, the City Mission secured the services of Dr. William H. Hutt, who proved to be a pioneer in the field of tuberculosis treatment. Observing that tuberculosis occurred frequently among the poor who were not able to maintain an adequate diet, Dr. Hutt established diet kit-

Has 75th Anniversary

HIA, NOTED FOR PIONEERING SERVICE



MODERN equipment helps make All Saints' topnotch. Left, Dr. R. T. Ellison, medical director, treats patient; above, sterilizer.

chens to supply nourishing meals.

The superintendent of the City Mission, the Rev. Samuel Durborow, became interested in Dr. Hutt's findings and recommended the establishment of a home for poor consumptives. The home was opened in 1877 and was known as the House of Mercy, located at 411 Spruce St. It was later transferred, in 1886, to a country estate in Chestnut Hill, and its name was changed to Home for Consumptives, and, still later, to All Saints' Hospital.

Chaplain of the hospital is the Rev. Thomas Burgess, and Mrs. Calista Burns Fulkerson is administrator. The Rev. Arnold Purdie is executive director of the Philadelphia Protestant Episcopal City Mission, which owns and operates the hospital. The hospital has a pleasant and restful atmosphere. The four stone buildings which accommodate eighty-seven patients are surrounded by sixteen acres of well-kept grounds. Each patient's room looks out over a screened-in porch into which the bed may be wheeled. There are also

a nurses' residence, an administration building, a chapel, maintenance buildings.

The hospital is accredited by the American College of Surgeons and ministers to a five-county area. It admits patients without restrictions as to race, creed, color, or age, and although some are private patients, many are sent by State and city welfare institutions and are patients who otherwise could not afford the cost of treatment.

Occupational therapy is of major importance at All Saints' and is prescribed by the physicians according to the needs of the patients. An extensive program has been developed which offers the patients numerous crafts including leather work, woodcarving, weaving, crocheting, and embroidery. Often the patients sell their handiwork through the hospital, receiving the sale price minus the cost of the material. Some patients have used their newly discovered talents to support themselves.

Dr. Pascal F. Lucchesi, executive vice president and medical director



BISHOP HART of Pennsylvania (left) and J. S. Smith, City Mission vice president, receive Christian Social Relations citation from the Rev. A. R. Pepper, Director

of the Albert Einstein Medical Center, spoke at the dinner which marked the hospital's seventy-fifth anniversary. He lauded the hospital for helping to meet the dire need for better care of tuberculosis patients and said, "It not only provides the most up-to-date facilities for physical needs, but treats the patient as a whole human being. In my opinion, All Saints' stands for the best in a modern hospital."

News from our Missionaries

It is enjoyable when one has sufficient leisure, to sit in the *sala* of the new rectory, just eighty feet from the seawall [writes Mrs. L. G. McAfee, wife of the priest-in-charge of Holy Trinity, Zamboanga, P. I.] and observe the ever-changing color and form of the awe-inspiring sunsets, or to watch the mighty waves, sometimes thirty feet high during a typhoon, as they pound the seawall.

On calm days, it is fascinating to see the Moro fishermen cast their nets and haul in the catch. Some fish leap high into the air and make for freedom. Often there is not a fish left within the net. The Moro *vintas*, with their white or multi-colored sails, go by our windows, and round-the-world boats almost anchor in our front yard.

Zamboanga City, P. I., possesses a unique charm. After watching from your *sala* window, you may take a little walk to the rear of the mission compound where you will see much of the daily life of our neighboring Churchpeople enacted outside their tiny *nipa* houses.

Several women may be squatting under the coconut palms surrounding the one available faucet as they earn their daily bread by washing the clothes of more privileged *Donas*. They beat the clothes in a very shallow pan or on a stone with a wooden paddle to loosen the dirt. One may be washing her long black hair, while another may be washing rice for the evening meal. The neighborhood faucet thus becomes a place for social gathering and all the neighborhood gossip.

A little farther away, you will find a mangrove swamp in which several carabaos are having their daily mud-bath. Only their heads protrude above the slime, just enough to expose the eyes. Little children may be playing hop-scotch in the shade of a

clump of the tall graceful bamboos. As the topmost feathery canes sway in the sea breeze, they whisper a cheerful little click-click. All this delights the eye as well as the ear.

In the center of all stands Holy Trinity Mission's new and beautiful church with white concrete walls and a high bell tower supporting the six-foot high cement cross that looms above the surrounding houses. It is in a perfect setting wth the ever-changing sea in front and the homes of the friendly Filipino people behind.

Bursting with Worshippers

Here we have a true house of God with doors open wide from early dawn to nightfall, inviting all to enter and worship. Many new people have been attracted since we left the temporary building and soon the new white walls will be bursting with worshippers.

The former place of worship is now being occupied by the kindergarten church school. Last Sunday, seventy-three bright-faced boys and girls lined up outside its doors, preparing to follow the tiny crucifer in his red cassock, as he led them marching in, singing, *Sing unto Him, sing praises*.

These tiny little ones make contributions every Sunday for the building of the font in the new church. There are now thirty-two enrolled in the daily kindergarten group which has grown considerably since Christmas.

The congregation of grownups also has grown since the war. On coming here, my husband could find only fifteen communicants left in Zamboanga after World War II. Now there are 110. At first, the services were held in a tiny chapel under the temporary vicarage hastily con-

structed in 1947; the prewar buildings, including the vicarage, were destroyed in the war.

Soon these quarters had to be abandoned and a wing of the newly constructed parish house was used. Now we have moved out of the parish house into the church. With each move the kindergarten took over the room—the grownups had left, soon filling it to overflowing.

New Church Inspires Auxiliary

The erection of our church building (which is not yet completed on the inside for lack of funds) has inspired the Woman's Auxiliary to greater activity. A few weeks ago, the Auxiliary had a party for the newly elected officers, with forty present. Everyone who could, wore a Filipino dress, and delicious Filipino refreshments made of rice were served in the parish hall.

On Saturday evenings, the young people in the neighborhood play games here or read books and magazines. The choir has taken on new life. Thirty or forty come out to learn new hymns or anthems. Mrs. Roughgarden, the wife of our mission engineer, has undertaken to teach them four-part singing. A much-needed new Brent Hospital is being built (with help from the UTO) and we have an American nurse to supervise the work in the hospital.

With many flourishing activities centering about the beautiful new church, we feel as if we were living within the walls of a busy cathedral close, and as we look out on the fishermen in their *vintas*, we have the feeling that the Great Fisherman is walking there beside the sea calling to all as they pass by, *Come ye after me, and I will make you to become fishers of men*.

CHURCHMEN in the NEWS

Albert C. Jacobs: President-Elect of Trinity

"IT'S a great day, both for Trinity College and the Church, that a man of Albert Jacobs' consecrated gifts, both as a Christian and as an administrator, is placed in the leadership of an institution with such a great heritage and opportunity today," the Very Rev. James A. Pike, Dean of the Cathedral Church of St. John the Divine, New York City, said recently.

Albert C. Jacobs, for the past three years chancellor of the University of Denver, has been elected the fourteenth president of Trinity College, Hartford, Conn. He succeeds G. Keith Funston (FORTH, May, 1952, page 28), who became president of the New York Stock Exchange in September, 1951, after six years as president of the 130-year-old college of more than nine hundred men. No date has yet been set for Mr. Jacobs to assume his duties at Trinity, but it is expected it will be several months before he can wind up his work in Denver.

As the eleventh chancellor, which is equivalent to president, of the fifteen-year-old University of Denver, Mr. Jacobs has restored the university to a position of leadership among independent universities in the West after a difficult period of postwar adjustment. He has led extensive reorganization of both the curriculum and faculty and has taken a leading role in Denver civic affairs.

Albert Jacobs is highly regarded in educational circles as one of the leading administrators in the country. Prior to going to Denver, he had a distinguished career at Columbia University, New York City, where he went in 1927 as a lecturer in law, fresh from six years' study at Oxford University. Upon his graduation from the University of Michigan in 1921, he won a Rhodes scholarship and was named a "don," the only American ever to hold a lecturing fellowship at Oxford. He lectured on jurisprudence at Oriel and Brasenose Colleges while earning the Bachelor of Arts in 1923, Bachelor of



FATHER AND DAUGHTER, Albert Jacobs and Sarah, enjoy musical evening at home

Civil Law in 1924, and the Oxford Master of Arts, considered the equivalent of an American doctorate, in 1927.

At Columbia he was recognized as an outstanding teacher before he was thirty. He became an assistant professor in 1928, associate professor the next year, and a full professor in 1936 at the age of thirty-six. An essentially friendly and completely sincere man, whom people quickly call "Al," his popularity with the faculty is attested to by his election to the presidency of the men's faculty club at Columbia for six years. From 1939 to 1942, he was chairman of the university committee on public ceremonies, and in 1942 became chairman of the committee on university security.

Mr. Jacobs' undergraduate study at Michigan was interrupted by service as a private in World War I. During World War II, he was commissioned a lieutenant commander in the Naval Reserve in 1942, and rose to captain during his service as director of the casualties and dependents welfare division of the Bureau of Naval Personnel.

Upon his return to Columbia, he was made assistant to the president

continued on page 26

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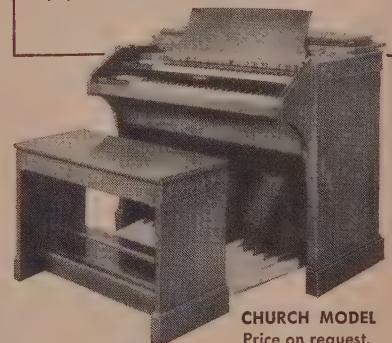
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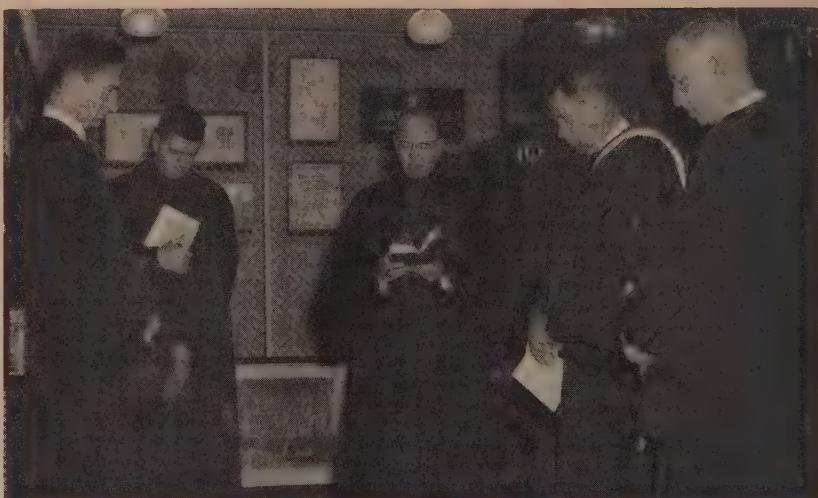
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Churchmen in the News . . . continued



PRESIDENT-ELECT of Trinity College, Hartford, Conn., Albert C. Jacobs (second from right) attends dedication of new library. Bishop Walter H. Gray (center) of Connecticut dedicates archives of diocese. At right is acting president, Arthur H. Hughes.

for veterans affairs, then assistant to the president for general academic administration. One of his first interests after the war was student activities. When Dwight D. Eisenhower was named president of Columbia in 1947, Mr. Jacobs became provost. At that time, an announcement said that he would be Gen. Eisenhower's "principal assistant," and act as his "alter ego and successor during the president's necessary absences from the university or in event of any emergency." When the university sought a successor to the Rt. Rev. Stephen F. Bayne, Mr. Jacobs worked tirelessly as the chairman of the com-

mittee to choose a new chaplain. He was instrumental in making part of the new chaplain's duties the development of a department of religion. It was this aspect of his responsibilities that caused Dean Pike to accept the call to be chaplain of the university. Mr. Jacobs was greatly interested in the department of religion, and though he left in the middle of Dean Pike's first year, the latter knew that he could go ahead with his plans, for he had had the provost's backing.

While in New York, Mr. Jacobs served as a member of the diocesan department of religion and was the pilot chairman of the diocesan commission on college work. When Gen. Eisenhower heard of Mr. Jacobs' appointment at Denver, he said he had been "impressed with his extraordinary value to the university . . . his record as a great administrator . . . as an outstanding teacher of law, and an authority in his field." Even when his responsibilities were administrative, Mr. Jacobs retained an active interest in the law school.

Family ties and traditions weave an interesting pattern in Al Jacobs' life. His father, the late Albert Poole Jacobs, was a member of the class of 1873 of the University of Michigan. A Detroit lawyer, he served as sometime senior warden of St. Paul's Cathedral, Detroit, and was the

Churchmen... continued

author of *Psi Upsilon Epitome*, which recorded the first fifty years of one of America's oldest fraternities. His son completed the fraternity's history in 1941 in *Annals of Psi Upsilon*, and is currently a vestryman of St. John's Cathedral, Denver. His maternal grandfather was an Episcopal clergyman in the Diocese of Michigan, and his father-in-law, the late Junius E. Beal, was a regent of the University of Michigan for thirty-two years.

Albert Jacobs and Loretta Field Beal were married in August, 1927. They have three children: Loretta Grinnell Jacobs, now Mrs. John W. Edwards, Jr.; Sarah Huntington Jacobs; and Travis Beal Jacobs. They are a close-knit family, which always offers gracious hospitality to whomever is in its midst.

Despite the time-consuming activities that are the wont of a college head, Mr. Jacobs, who has tremendous drive and efficiency at his command, spends much time with his family. He and his son, Travis, go to see the New York Giants whenever they can. At present the father is trying to preserve the family tennis title against his son; the former having been on the Oxford tennis team.

Well over six feet tall, Mr. Jacobs makes an impressive figure on a speaker's platform. His deep, booming voice, his quick sense of humor, and his twinkling eyes immediately win all who hear him. In private, however, one is impressed by quite different qualities: his warmheartedness and great interest in and concern for others. A judicial and judicious person in all his considerations, Albert Jacobs inspires confidence in all who deal with him. Dean Pike summed up his reactions to Trinity's election of Mr. Jacobs when he said, "We can rely on him to encourage all the fine and rich influences that exist at Trinity now and to carry further this aspect of its life and influence."

• The Rev. C. RANKIN BARNES, Secretary of the National Council, has been elected to a six-year term as trustee of his alma mater, General Theological Seminary. . . . Mrs. STEPHEN K. MAHON is the new executive secretary of the G.F.S.

• The Rev. CRAWFORD W. BROWN, first director of chaplaincy for the Veterans Administration, and currently associate rector of Calvary Church, Pittsburgh, Pa., will become rector of the Church of Our Saviour, San Gabriel, Calif., this month. . . . The Rev. ARNOLD KRONE, priest-companion of the Order of the Holy Cross, died recently in Bolahun, Liberia.

• The Rev. JOHN S. HIGGINS, rector of St. Martin's Church, Providence, R. I., and sometime member of the National Council, has been elected Bishop Coadjutor of Rhode Island. . . . The Very Rev. FREDERICK J. WARNECKE, Dean of Trinity Cathedral, Newark, N. J., has been elected Bishop Coadjutor of Bethlehem. . . . The Rev. WILLIAM H. BRADY, rector of St. Paul's Church, Alton, Ill., has been elected Bishop Coadjutor of Fond du Lac.

• The Rev. CLARENCE R. HADEN, Jr., Executive Director of the Presiding Bishop's Committee on Laymen's Work, will become dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., on February 1. He succeeds the late Very Rev. Claude W. Sprouse.

• Avis E. HARVEY, Educational Secretary of the Woman's Auxiliary, became chairman of the Joint Commission on Missionary Education of the NCCC at its biennial meeting in December, 1952. The chairman of the JCME is automatically a vice chairman of the Division of Christian Education and a member of the General Board of the NCCC. . . . The Rt. Rev. AUSTIN PARDUE flies to Korea this month to conduct a series of missions for airmen.

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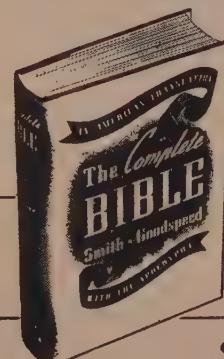
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continued from page 13

first reader entitled *Anand the Wise Man*. The Government of India which has asked for the services of the Laubach team (FORTH, December, 1952, p. 27) this year under the U.S. Point IV Program has accepted *Anand* as the model for the nationwide Community Development Plan in nine major language areas. The same type of reader thoroughly revised to meet local or national needs is used by new literates in Afghanistan and Malaya under the title *Hussein the Wise Man* and in Burma where it is called *U Sein the Wise Man*.

Truth shall Make You Free

The motivating force behind Dr. Laubach's world mission is found in St. John 8:32: *And ye shall know the truth, and the truth shall make you free*. We believe that every Christian has the right and the obligation to seek the truth for himself in the Holy Gospels. A Chris-

tian Church must therefore be a literate Church. Laubach has shown the way to reach this goal.

The Committee on World Literacy and Christian Literature carries on the responsibility for follow-up and interchurch co-operation to meet the needs for trained personnel, adequate literature, and assistance in production and distribution services. As a unit in the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A., the Committee is in direct relations with thirty-nine member boards and with eight Canadian missionary societies or boards. The work of the World Literacy Committee has long been an interest of the women of the Church who through their United Thank Offering regularly make provision for the support of this work.

What one man has done, man can do. But man has to learn what man can do. That is why the Committee on World Literacy and Christian Literature is supporting special training programs at home and abroad to increase the number of technically trained missionaries so much in demand today. Two needs stand out above all others: leaders for literacy programs and writers who know how to present the content of Christian belief and the whole range of fundamental education subjects in language which semi-literates can understand. In the United States, professional training for outgoing missionaries is provided at the Kennedy School of Missions of the Hartford Seminary Foundation and the training of writers is assisted through a special graduate program at the School of Journalism at Syracuse University. A college has been opened in India to teach writers for new literates in the Far East.

Wake Up or Blow Up

Seen against the background of the contemporary world situation and the ominous outreach of communism among the poor, sick, and ignorant masses in Asia and Africa, our responsibility is serious. In characteristic simplicity Frank Laubach sums it up in the title of his recent book: *Wake Up or Blow Up!*

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Alaska Mission Completes Quarter Century



FIRST full-time vicar of St. Elizabeth's, Ketchikan, Alaska, since 1942, the Rev. Lewis Hodgkins, meets with vestry, left to right, Fred Usher, Chester Dalton, Wilson Peratrovitch, George Mather, George Thomas, and William Dalton, senior warden

NOVEMBER 23 was an important day for St. Elizabeth's Church, Ketchikan, Alaska, for it was both the day of the visitation of the Rt. Rev. William J. Gordon, Missionary Bishop of Alaska, and the twenty-fifth anniversary of the Church.

The Rev. Paul Mather served St. Elizabeth's from the time of its founding in 1927 until his death in 1942. Mr. Mather was a Tsimpshean Indian, as were most of the people of the congregation of St. Elizabeth's. The Tsimpsheans were originally a barbaric tribe who were converted to Christianity largely through the work of William Duncan, a missionary sent by the Missionary Society of the Church of England to Fort Simpson, British Columbia. He and his people moved to Annette Island, a part of Alaska given him by the United States Congress for the continuation of his work. Later many of the Indians moved to near-by Ketchikan, which was growing rapidly and where St. John's Episcopal Church was already established. With the help of the Rt. Rev. Peter Trimble Row, the first Missionary Bishop of Alaska, the Indians were able to build their own church, St. Elizabeth's.

The Church had been without a full-time priest from the time of Mr. Mather's death in 1942 until the

Rev. Lewis Hodgkins arrived this past year (see page 20). St. Elizabeth's looks forward to an even

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THEOLOGICAL EDUCATION SUNDAY 1953

January 25

THE future of the Church depends, in no small measure, upon the quality of its ordained leadership. The quality of that leadership depends upon the care with which our candidates for Holy Orders are selected and upon the training they receive. Upon our bishops falls the responsibility of choosing from among the young men who apply those who seem to show the greatest promise. Upon our theological seminaries falls the responsibility of training these young men for future service in the Church.

Sunday, January 25th, the Feast of the Conversion of St. Paul, has been designated as Theological Education Sunday. On that day, we shall have the opportunity to contribute towards the support of our theological schools. Through our contributions we shall have the privilege of sharing in the task of training the ordained leadership of the Church. No other task is of so great importance. I commend it to you in the hope and confidence that our people will give this whole program of theological education their fullest support.

HENRY K. SHERRILL
Presiding Bishop

Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.; Episcopal Theological Seminary of the Southwest, Austin, Texas.

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New Missionaries

continued from page 21

Across the Atlantic, Church people in Liberia recently welcomed the Rev. and Mrs. James L. Tucker and Susan Landum. The parents of an infant son, Mr. and Mrs. Tucker are superintendent and principal, respectively, of Julia C. Emery Hall for Girls, Bromley. This twenty-five-year-old priest also has charge of two village outstations. He received his pre-theological training at the University of Texas, after wartime service in the Navy, and graduated from Virginia Theological Seminary this past June. Mrs. Tucker also is a graduate of the University of Texas. Miss Landum, a graduate of the Lincoln School of Nursing, the Midwifery Center, and New York University is at St. Timothy's Hospital, Cape Mount.

Halfway around the world the Rev. Lewis Hodgkins has begun his ministry among the Indians of Ketchikan, Alaska. He was graduated from the School of Theology of the University of the South and Duke University. Edith Stricker, the third member of St. Luke's Chapel, Trinity Parish, New York City, to become an overseas missionary this year, is assistant housemother at St. Mark's Orphanage, Nenana, Alaska. The other two missionaries from St. Luke's are the Rev. H. Floyd Freeston and the Rev. Willis R. Henton (FORTH, July-August, 1952, page 27) who are in the Philippines.

The personnel of the Missionary District of Honolulu recently was enlarged by the arrival of three priests, the Rev. John R. Jones, the Rev. David J. Coughlin, and the Rev. Allen J. Downey. Before entering Virginia Theological Seminary, Mr. Jones was an assistant buyer for a large Washington department store. He studied at George Washington University, Strayer College, and received his Bachelor of Arts degree from Duke University in 1949.

Mr. Coughlin, a graduate of the Theological School of the University of the South, was assistant rector of Christ Church, Palatka, and rector of Trinity Church, Natchitoches, La., before going to Hawaii. Mr. Downey, a graduate of the University of Kansas, was an engineer with an

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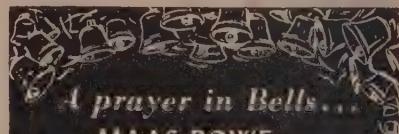
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New Missionaries

continued from page 30

oil company before he enrolled at the Church Divinity School of the Pacific.

The three newest appointees to Japan all have missionary backgrounds. The Rev. Kenneth E. Heim, senior missionary representative in Japan, has been the National Council's representative in Mexico during his summer vacations from Virginia Theological Seminary, where he was associate professor of church history and music. The Rev. Beverley D. Tucker, now studying Japanese at the Institute of Far Eastern Languages at Yale University, was born in Shanghai, China, where his father, Dr. Augustus Tucker, served St. John's Medical School for forty years. A nephew of the former Presiding Bishop, the Rt. Rev. Henry St. George Tucker, he is a Harvard Phi Beta Kappa and received his Bachelor of Divinity degree *cum laude* from Virginia Theological Seminary this past June.

In the same class at Virginia was the Rev. Lloyd R. Craighill, Jr., son of the retired Bishop of Anking. He has spent much of his life in the Orient and during World War II served in military intelligence, specializing in Japanese studies. He graduated from Swarthmore College in 1949.

The Desert Shall Bloom

continued from page 17

God's gifts of rain, snow, ice, and sun, and made possible by the dam. It was only in 1952 that the irrigation part of this new resource in the nation's life was started. And in connection with this part of the project there is really much geological romance. Actually there was a time, tens of thousands of years ago, when the Columbia River supplied water to the area to which it is now being returned. Then, the river, because it runs so full and swiftly from the high Rocky Mountains in Canada to the Pacific Ocean, gradually wore a deeper channel until the course of the water was below the tableland to which it once supplied moisture.

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continued on next page



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The Desert Shall Bloom

continued from page 31

able to grow only scattered grass and scrub sagebrush, and to sustain rattlesnakes and a few rabbits. Countless years later, with the five hundred and fifty-foot-high dam in the course of the river, the reservoir began to fill, holding back the water and lifting it up to a level where, through pumping stations and canals, it is being reunited with the land it deserted thousands of years ago.

The greatness and power of a government and men of technical, mechanical, and scientific skill who have made this great source of electrical power and largest irrigation system on earth, is cause for great rejoicing. This harnessing of the Columbia River is of worldwide significance. It is a part of the heroic drama of man's age-old quest for food. The great civilizations of the past in India, Egypt, Babylonia, are developed in river villages where irrigation systems brought life to arid lands.

From productive soil comes man's main source of food. Without water soil cannot produce; without food man starves. And so today the same struggle continues: man's quest for food. One main reason wars and violence are abroad on the earth today is that people are hungry, for there is not enough to eat. The population on the earth is increasing much faster than the supply of food. Vast areas of the earth's surface, once productive, have through misuse been ruined and will no longer bring forth crops.

The reclaiming of desert areas, by bringing water to the parched land, and making them agriculturally productive is an important part of the struggle for world peace. The bring-

ing of the water of the Columbia is important not just to the people who will live on this land; it is important to the whole nation and the world.

So, although we have talked of this great structure of concrete, Grand Coulee Dam, and of glaciers and rivers and land, actually it is not these things that matter; it is the people and their needs. We have thought of the vast amount of food which will be grown to satisfy the needs of the physical body. But as we think about food and people and all this new farm area, we must think of still other matters. To these farms are arriving more and more families, men, women and children. Towns are coming into being.

Many of the families who are moving into this new area will have left parishes where they have worshipped God regularly and have been active in the Christian fellowship. Others will come to their new homes with long-established pagan standards of life and with no satisfactory basis for meeting life's problems.

The Church in the Missionary District of Spokane is well aware of the needs of all these families. A new church, St. John the Baptist at Ephrata, Wash., is already an active organization. Ephrata, a town of five thousand, is in the heart of this new area. Its people are mostly young couples with small children. The congregation now meets in private homes or a rented hall, wherever they can find room to get together. A priest has been assigned to this mission. The rapidly growing congregation is raising a fund to build its own church. The bishop and the missionary district are sharing in the cost. This is an occasion when the Church is planning ahead to be in action when people arrive.

The Birthday Thank Offering of 1952-53 is to be used to build a parish house for Christian education—a church school, young people's activities, and parish organizations. Here at Ephrata, the Episcopal Church is preparing to minister to the spiritual needs of the people who are flocking to settle this new territory, and to recruit new souls for Christ and His Church.

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